

THE
ESSENA
JOURNAL

AUGUST, 1902

10 Cents a Copy

Volume 1, No. 8



EDITED BY
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AND
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Published by the Essex Institute, Salem, Mass.

UNIT 25: AGRICULTURE

Figure 1. The effect of the concentration of the *Agaricus bisporus* spores on the growth of *Agaricus bisporus* on the substrate. The concentration of the spores was 10⁴ spores/g substrate (a), 10⁵ spores/g substrate (b), 10⁶ spores/g substrate (c), 10⁷ spores/g substrate (d), 10⁸ spores/g substrate (e), 10⁹ spores/g substrate (f), 10¹⁰ spores/g substrate (g), 10¹¹ spores/g substrate (h), 10¹² spores/g substrate (i), 10¹³ spores/g substrate (j), 10¹⁴ spores/g substrate (k), 10¹⁵ spores/g substrate (l).

The authors are grateful to the referees for their constructive comments and suggestions.

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

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The authors are grateful to the referees for their constructive comments and suggestions. The authors also thank the editor for his/her valuable comments.

THE EAGER

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A MAGAZINE OF CONSTRUCTION

Application made at the Denver Postoffice for admission as 2d-class matter

Published Monthly at 1756 Champa St., Denver, Colo., U. S. A.

Terms: \$1.00 per year. Single copies, 10 cents

Vol. 1. DENVER, COLO., August, 1902.

No. 2.

THE PHILOSOPHY OF LIFE.

As an Aeolian harp,
Voiceless and mute,
Until the wind
Wakes it to harmony,
Thus is the brain of man,
A silent instrument,
Until the universal thought
Sweeps through it,
Filling it with music and dreams,
With love and beauty,
With glimpses of heaven.

Life is ever-existent, all-pervading.
There is but one life

And we are but different organisms
Through which it manifests
On the objective plane.
It is constant and unchanging,
But the varying instruments,
Through which it operates,
Are infinite.
It is immortal,
But the physical shells,
Through which it passes,
Appear and disappear,
Through birth and death,
Forevermore.

There is nothing lost.
Each atom of matter,
Each scrap of experience,
Each soul-wave,
Continues through all time.
There is no death.
It is but a name.
Nothing dies.
Matter and spirit,
Both are unending;
Combining and recombining
In infinite variety.

Our memories
Become part of the universal memory.

Thus do we inherit immortality.
The life which is in us
Has been in millions of beings heretofore,
Will be in millions of beings hereafter;
Just as the matter in our bodies
Has been in the organisms of the past,
Will be in the organisms of the future.
As our bodies renew themselves
With every breath we draw
And every day we live,
With matter and force
Constantly flowing in and out of us,
So the life-principle
Ever passes through us
And we thus partake
Of the spirit universal.

We live not unto ourselves.
We are not separate individuals.
But we are parts of each other and of all things,
Linked together by an invisible chain.
There is but one individual;
And we are but phases
Of the one-life.
As a diamond with numberless facets,
Each of which scintillates its ray of light,
So are we facets of the Infinite mind.

Unity,
That is the one truth in the Universe.

There is but one existence.
Matter and spirit
Are not diverse and antagonistic,
But are the two sides of the same thing.
Matter is not dead, but living.
There is life in all things,
From the atom to the star.

There is but one reality.
We have many names for it:
God, Love, Life, Thought, the Oversoul.
But whatsoever we call it,
Yet it remains the one truth,
The supreme individual-universal entity,
The all-in-all.

Everything is related
To every other thing in the Universe,
Past, present and to come.
Each thing includes every other thing
And is in turn included by it.
Each event is infinite in antecedents
And infinite in effects.
Each occurrence
Is connected with everything that ever has occurred,
With everything that ever will occur.
Thus, in the final analysis,
Time and space are but relative terms.
To the Infinite Thought

They do not exist.
There is but one eternal Now,
One universal here.

We are en rapport
With the All-Knowledge;
And as we arise more perfectly
Into its currents
Do we apprehend the Truth.
From this come premonitions and prophecies.
From this come the half memories of the past.
From this comes what we term thought transference.
For we are part of God and in God
And He in us.
From Him we inherit all things,
Even the life everlasting.

The many isms of our day,
Old thought and new thought,
Each contains a phase of truth.
Some day all these will be linked together
In the one perfect and simple system.
Their seeming contradictions harmonized.

Each act we do,
Each thought we think
Is photographed to all eternity.
Thus do we gain unending life.

What we term our individuality
Is also immortal,
For having once been
Its memory abideth always.
We are children of the Most High.
In Him we have our being.
That being.
And all being
Will continue forever.



GENUINE CHRISTIANITY.

Men have been groping through all the world for the Way, when it lay just before them. True, it had been concealed by a growth of underbrush and weeds foreign to it; but now that these are beginning to be cleared out, it grows plain that the road to the kingdom is the same road that was pointed out by the Master 1,900 years ago.

Genuine Christianity! That term includes all of orthodoxy that is of Christ and much that orthodoxy has failed to teach; and it leaves out the mammonism, literalism, materialism and unfaith that have been allowed to creep into the church. That term includes all the spirituality of spiritualism, without its fakeery, its subjective hallucinations and in many cases its demoralizing tendencies. That term includes the idea of brotherhood and all that is of practical benefit in theosophy.

That term includes all the mental freedom of free thought, without its materialism and its greatest of all errors, that of thinking the physical body the man. The Christ stands in the highest degree for all that the honest followers of any of these cults are dreaming of, are striving for. When I say the Christ, I mean the Christ, and not any man's interpretation thereof—not even my own. I believe every man and woman should go to the Master direct and learn of Him. This can be done in two ways—through the four gospels and through the soul. Genuine Christianity, the sweetest, highest, broadest, noblest thing in the world, that is what I try to stand for.

That is my religion; and my politics is like unto it—the application of the Christ-ideal to human society.

Understand, I have no controversy or quarrel with the followers of any school. The fundamental, basic principles of all these religious sects are true. They only divide on the non-essentials. My dream is to break down the imaginary walls and to draw all these forces together under Christ; and not only these forces, but the great masses outside. I can place my arm about everyone who is struggling toward the light and say "Brother." I have nothing but love in my heart for you all. But the time has come when we who want better things must stand together for God and Humanity.

All we need do is to forget our little differences,

listen no more to the dividing cries and get together in the spirit. We want no new sect. There are too many already. We have been led apart by error and by men's contentions and ambitions. What we want is a flowing in of spiritual truth that will show us that we are all together, following one great Leader, onward to the real Christian era on the earth.

Possibly it may be as well to specify some of the points on which orthodoxy has failed to teach genuine Christianity:

First—By being in the letter instead of the spirit. By failing to teach spirituality. By failing to lay stress upon the truth that the spirit, and not the body, is the real man; and that this spirit is at one with the Father.

Second—By depending on sensationalism to draw the crowd, giving intellectual essays on all sorts of subjects, instead of preaching Jesus Christ. The souls of men are hungry and they will come if they are given the bread of life.

Third—By not preaching the gospel to the poor, as Christ commanded, but rather catering to the oppressors of the poor.

Fourth—By admitting into the church the spirit of mammonism and materialism.

Fifth—By failing to teach and practice healing, which Christ practiced and said that His disciples should practice. It is unfaith in Him that prevents the church from doing this.

Sixth—By failing to preach the application of the Christ principle to human society, and especially to industrial conditions. In other words, by failing to enter into the real meaning of the brotherhood of man. God's kingdom can only come on earth when society is organized on the Christ idea as typified in the early Christian church.

Seventh—By failing to preach liberty. God gave all men freedom. Only in an atmosphere of absolute mental liberty can genuine Christianity flourish. Only when the church is true to civic liberty can it be true to the God-implanted impulse in every human soul. Repression, whether it be through creeds, or in any other way, militates against that truth which makes us free.

There are other points, but these are enough to mention at this time.

It is time for a voice to cry in the wilderness: Prepare ye the way. For the kingdom of genuine Christianity is at hand.



THE UNION MOVEMENT.

There seems a deeper interest in all the branches of the work each week. The attendance at the School of the Christ Life has increased to nearly fifty every evening. The interest in the Sunday evening union services is ever growing and the attendance keeps up, despite the hot weather and the lateness of the season. The free

healing rooms and the noonday rest, though only started a trifle over a month ago, are already showing that they will be a success. The proposed church in the slums is being organized, so that it can be opened in the Fall. And as for the magazine, it speaks for itself. We can only say that we are much gratified by the reception that has been given it, both at home and abroad. We are sure from the beginning that it is permanent and that with the support that will come, we can make it better from month to month.

All this work has been built up absolutely on faith. It has required the expenditure of hardly a single dollar. Neither has it called for any force work or urging. It has all come about in a spontaneous and divinely natural way. While there has been an open invitation to all, there has been no especial pleading for anybody to attend, or for any organization to participate. All that have come have done so freely and gladly. There have been no sensational methods employed to draw the crowd. There have been no mysticism, no pretensions, no promises of great things to come. There has been no membership, nobody has had to sign his name to anything. There have been no assessments, and what few voluntary contributions there have been were mostly given away to other institutions or needy persons.

In the meetings, different ones have spoken on different evenings. With all there has been no attempt at oratory, but a simple presentation of the divine truth

that came to each. But through all the work has run the most beautiful harmony we have ever seen. While there has been absolute freedom of opinion and discussion, all have seemed united in the spirit of love and the desire for truth. While there has been no seeming organization to hold us together, there has been a bond of unity that has grown stronger with each meeting.

We are gratified. We no longer have any doubt that this is God's work. We have left it all to Him and He has bountifully blessed it. The union movement, the Church of the Living Christ, has come to stay, because it is of the Father. We have tried to be obedient unto the heavenly vision and we feel that the divine blessing has come because of that. It is not our work. It is the universal work, and we are but instruments through which it becomes manifest. We ask the united thoughts and prayers of all that we may keep true and that the blessing may be richer and richer throughout the weeks to come.

And as this work has been so bounteously blessed in Denver, it may be blessed in other cities, wherever it is taken up. We stand ready to give any advice or assistance in our power to any who may desire such. We have dedicated our life to this work in such ways as the Divine Impulse may direct us. We feel profoundly that sooner or later the union movement will take root and grow in every city and community on the continent. Would it not be glorious if you might be one of the pioneers in this, the new crusade?

THE TEMPLE.

All around the outside of the Temple are sects, isms, schools, new thought, old thought. Some are entirely outside, some are on the steps, some on the porches, some in the halls and ante-rooms, but hardly any inside the Temple itself. The supporters of each ism and sect are crying, "Lo, here!" and "Lo, there!" "Come this way to be saved." "Mine is the only genuine in-king of the truth." So vociferous are they that many hungering souls turn away in disgust. The sectarians and fact-supporters so block up the doors to the Temple that they neither enter themselves nor let others enter.

The Temple is Spiritual Truth. In it reigns the white soul of the Christ. Its atmosphere is made up of the real gospels He taught. Quit your babbling and controversy. Get out of your narrow camps, off of the steps and quit clogging the approaches and ante-rooms. Cast aside your man-made interpretations and your worldliness. Then with humble heart and open soul, go into the pure air of the Temple. In that great Silence how out of place seems the quarreling of the sects on the outside!



The whole movement of the age is toward freedom. Spirituality will free man's mind and soul and co-operation will free his body. Then the race will begin to achieve harmony.

ONE WOMAN'S LOVE.

Such a warm, cheery room as it was. And the pictures! Such pictures—such statuary—such wonderful contrivances for carving, for doing things, for learning things. The eager eyes gazed with longing. The hungry soul was striving for the beauty represented in that art room, and for the power of creating that beauty.

But he had not even the few cents necessary to enter the sacred portals of that studio where an exhibition of the work of the students was in progress. So the boy pulled his cap a little closer over his eyes, thrust his hands a little deeper into his pockets as he stifled his longings and started whistling away.

The hope of youth is strong and some day he would find a way to that mighty dollar which he was beginning to realize was the open sesame to most of the things he wanted. "Won't you come in?" Where in the world did that sweet voice come from? What gracious vision was this which presented itself before his surprised eyes—this lovely, smiling lady who held the door invitingly open and was recalling him to once more look into that fascinating room? But no—she only wanted his money. That was always the way. That was what she meant, of course. "No—haven't the price," said the boy, as he started off again. "I didn't ask you for the price," said the sweet voice, "I only asked you to come in."

There is no resisting such magical invitations, and soon the lady and the boy were wandering in those realms which are life to their artistic souls. And then opened a new world to this boy. The lady soon won her way into his confidence. He told her of his life—of work all day and utter weariness of heart. But for the undefined hope that some day it would be different—some day he could learn things, and be part of the beautiful in life—it would be very hard—and it was hard, because time was flying, and it seemed so long—so long!

And the lady? Well, she told her hope to the boy—the hope that some day she could fulfill the dream of her life and help just such boys as he to find the beautiful, the true, which is all there, but which needs the magic touch of love and wisdom to bring it forth. And what was the use of waiting? Here was the demand, and here was the loving heart to supply it. "Come," said the lady, "we will not wait. You bring your brother and those boys you know, and we will commence. To be sure we haven't any money. But great as money is, it is the least of all, and it must be attracted by greater things. So that was the beginning—just one boy and one strong, loving woman.

Do you wonder that the school grew? Do you wonder that Ida L. Gregory is a power in the community, where, instead of one or two boys, she now inspires hundreds of children who work, work, work,

all day long for this thing which means bread and shelter to us all, but which means nothing more to some?

Is it surprising that such a work as this night school is a thing of life and incalculable value in our city? And do you think, when this great woman is giving her strength on every plane—spiritual, mental, physical, financial—that we should help her?



When a man reaches a point where the spiritual consciousness ever burns within him like a fire, that man knows the sweetness and peace of the kingdom of heaven.



Once really awoken a man's soul, till he feels the love and light of God flow into him, and never thereafter can that man stand on the side of the oppressor.



The Master promised the Comforter—the Spirit of Truth. That Spirit of Truth is coming to the souls of men and is thrilling the race with a new ideal.



The things of the physical, in eternal change, pass like the shadows of clouds across a landscape; but the sunlight of the eternal spirit shines on.

Jesus was the first real Democrat. There had been some sort of representative government in Greece and Rome before His time, but nothing approaching Democracy. Christ put men on an absolute equality, saying, "All ye are brethren."



True greatness is measured by service to humanity. It is found in quiet, unassuming, genuine souls who are not self-seeking, but who are stirred into action by an inner Impulse which they will not disobey.



The church, which should have kept itself pure and unspotted from the world, has been invaded by mammonism and unfaith. It should purge itself of these anti-Christian influences.



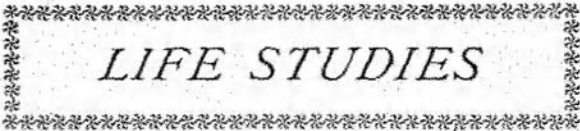
Whenever the spirit of the Master's teachings is incorporated in the social body, the devil of competition, capitalism and labor crushing will be exorcised.



The reign of selfishness is drawing to a close. The reign of those who have awakened in the spirit of God is approaching.



It has taken the world nineteen hundred years to begin to realize what true Christianity represents.

A decorative border of small floral motifs surrounds the title.

LIFE STUDIES

THE CONSTRUCTIVE LIFE.

The constructive life is the life of love.

The constructive life is the life of strength.

The constructive life is the life of radiation.

The constructive life is the life of consciousness.

And the key-note for living the constructive life is in concentration.

Spirit is everywhere, in fact everything is spirit differentiated by absolute law—but it does not exist without form or anchor without attraction. It must be intelligently centered to be intelligently individualized.

We will devote our lesson to-day to the thought of concentration. It may help us to be more centered and poised in our lives, more individual and magnetic in our expression of Infinite Spirit.

It is well sometimes to study the method of accomplishing things as well as to insist that they can be done—to find out why things are, as well as to assert that they are. It is one thing to make the statement that the constructive life is the life of power, that concentration is necessary to live that life, but it is quite another

thing to give a practical method for acquiring the power of concentration.

The most pitiful thing in the world is that so few people *think* or control even in the smallest degree the action of their minds. Remembering other people's thoughts is not thinking; letting every new emotion run riot through the mind is not thinking; permitting the senses to dominate the mind is destructive to thought. When you think, your mind must be under your control; you must be master of the thought and not the thought master of you. When the thought controls you the result is weakening, when you control the thought the effect is constructive, and vitally strong.

Suppose we take for our basis this fact, that the ego, the individual, is a self-centered point in the universe; that it is a responsible, intelligent being, evolving and manifesting form and involving spirit. That the mind is the instrument of this being, and that the mind's action or thought is the mighty force of the universe, the force which individualizes Spirit.

The work of the universe is not done by manual labor, but by thought. The human soul is the place of anchorage for ideas. Spirit is the energy which produces the idea. The mind is the instrument of the soul which controls and utilizes the idea.

When ideas rule the world, the world is not well ruled, unless the concentrated master minds rule the idea, then indeed is the world evolving in harmony and

construction. You see how naturally and easily it follows that in order to rule his life the thinker must control the thought. Only by being master in his own house can the man live his life constructively and when several, even two or three, of the thinkers are gathered together in concentrated and harmonious thought, working together for and in the name of truth, what glorious life-conditions must result and what uplifting influence must come to all the world!

Now is our opportunity. Now are we awakening. Now—Friends, Brothers, Students—is the time to think, think, think!

It fills me with something akin to grief when students say they cannot concentrate. Nothing so scatters the force as to declare you cannot do the things which it is vitally important you shall do. There is nothing you cannot do if you think you can. It depends entirely upon your attitude of mind whether you will be a power or a weakling among the workers in the Master's vineyard.

To be sure, some people find it much more difficult to center the mind than others. There are many reasons for that, which we will not attempt to speak of to-day, except to say that there is no condition which cannot be overcome by the right understanding which always comes from the concentrated thought. No matter what the attitude of the mind, it can be changed by an effort of the will. The will is quite free; the individual

is the regulator of his own specific gravity according to the atmosphere which he himself creates, and that atmosphere is always the result of the mind's action—thought.

When unselfish love of truth becomes the atmosphere of the man, he is no longer at a loss to know the way of everlasting life. His eyes are opened and he sees a radiant sun where in his selfishness was only darkness and destruction. He has changed the dominant chord of his mind, and the change of thought has changed the entire condition of his life. When you control the mind you control not only the physical man, but all his surrounding conditions.

Concentrate. Never cease trying until you can consciously control the action of the mind. Center your mind upon what you want to do and then do it. Decide upon what plane you wish to live and then live there. You can always live in the atmosphere in which the soul delights to be, when you can control the mind.

Some one has said that genius is great power of concentration, and in a degree that is true, but too often genius is controlled by its emotions, and so loses its poise. True genius is true soul-expression, and is controlled by the soul through its most wonderful and willing instrument—the mind.

Now I know some of you who fancy you cannot concentrate want me to give you a practical way of learning how. It is the mission of these lessons to be

practical, to bring into every-day expression these things which so many imagine are only visionary, unreal things. First of all you will *desire* to learn. Desire with a pure motive to control by the higher self all that you are. Then you will cease to be anxious. A sense of relaxation will come into the mind, because with a pure desire comes a strengthening of faith, which is the most restful force in the universe, and already the work of concentration and construction has commenced.

Some students require an objective training before they can center the mind on the inner consciousness, and it is a useful exercise for many whose minds are apt to be distracted to take a few moments each day for a drill, which strengthens the mind as a physical exercise strengthens the body. By an objective training we mean using the external senses to hold the mind. To illustrate: We usually commence teaching concentration by using the sense of sight. Take some object. A glass of water, a polished ball, a small flame—anything which will hold the attention of the eye—and look at it steadily for several minutes. At first the mind will wander, and it is best to let it travel as far and wide as it will. Just hold the attention of the eyes upon the object until the mind comes back to the object and centers itself there.

Do not be intense about it. Quietly and gently steady the mind, and when you feel the eyes growing a little weary close them, and, if the concentration has been good, you will see with the eyes closed the object

reversed in color but clear and distinct as it was before your opened eyes. If you do not succeed, try until you do. It will not be long before you can hold the mind through the eyes upon any object until you can recall it distinctly after the object has been removed. Your mind will be so trained through the eyes that you can at a glance impress upon it every object before it, even to the smallest detail, and recall it all at will. And so with all the senses—you can hear a most intricate opera and recall it entirely with the concentrated, trained mind.

Then, after trying the objective concentration, center the mind upon some thought. Hold it there and generate that thought until you seem the very thing itself. While that is the result of all thought—that for the moment you become that thought—the concentrated, conscious thought is a much more powerful force than any passing fancy.

Of course this is the very simplest exercise, just the beginning of the concentration which you will follow, but to some minds it is as necessary as the five-finger exercises are necessary to some pianists. Possibly they are soon outgrown, but they are most useful stepping stones at first.

One reason that human beings are so scattered in their forces and so lacking in poise is that they are so very much interested in other people's affairs that they forget to attend to their own. Nothing is more

destructive than criticism and nothing destroys the odyllic force more swiftly than gossip. When you live the constructive life you will have no time for anybody's else shortcomings—you will be so occupied in building your own character and filling your life with love.

Each man has a right to live his own life in his own way, to become conscious by his own method, but it is entirely out of his province to interfere with anybody's else expression no matter what relative position that person may bear to him. We must learn to let these awakening souls alone, to leave every man in freedom. Don't you know you never can be free yourself until you let go your hold on every other human being? The soul-life is absolutely free, and that which is a true expression of the soul must also be free.

Another way of scattering forces and placing yourself in bondage is to expect others to view life from your standpoint, to adopt some creed and then try to convert your friends to that creed. You forget it is quite a responsibility to take human creatures into the wilderness of limitations. Just let people think; inspire them to think if you can. Every man will soon find the way of life everlasting if he will only wake up and use his God-given faculties of using his mind.

Swedenborg says that the thoughts of God are expressed in nature's language, the natural life being the alphabet; and it certainly is true that Infinite intelli-

gence expresses its thought in facts. Swedenborg also says, although I cannot recall his words, that if the concentrated love of an Infinite Intelligence was withdrawn for an instant of time that the universe would disintegrate as to its manifestation of form completely. What a mighty thought that is, and what a wonderful suggestion of thought concentrated and under control!

Simple truth embodies greater magnetism than anything else in the world. It is concentrated, constructive and full of repose. Agitation never accomplishes anything. The influences which are powerful and which move things are subtle, and are the result of systematic thought control. The mind's action results in the expression of the physical body. As mind is the instrument of the soul, so is the body the instrument of the mind. It is controlled entirely by mind, not necessarily by conscious thought, but always by the action of mind. The body is the temple of the living man, and is his to use and to express himself through. This man is a marvelous manifestation of divine spirit, and the temple should be appreciated, cared for and constantly purified, that it may be the perfect instrument for the use of the man. The intellect must be pure as well as the heart, and the body as well as the intellect.

It is only through the soul that we can express the truth. The strength and clearness of the expression depends largely upon the purity of the mind. Of all things hold the mind in steady repose, that the emotions and

the sense life do not rule. True thought-control means correspondence of thought, speech and action. When a man really thinks, he becomes what he thinks; he will express in his speech and in his action just what he is.

Another thing you will notice about people who think—they impress with a certain magnetic influence the community in which they live. The mind which is concentrated will be the dominant influence in the sphere of its action. As it strengthens it becomes greater and the sphere of its action increases, until the world itself is conscious of the thought-force of some of its master minds. Do you not know of many of these great souls so filled with the Christ-principle, which is the constructive principle, that they have impressed the world through the ages with their radiative, magnetic strength?

The mind's action of an individual affects all other minds in proportion to its power. All evolution depends on the collective action of individual minds. The more we become individualized the more the mind grows and expands. It becomes constructive through the illumination of truth, and the greater its power in the divine harmony of the universal whole. On the contrary, he who opposes the law and resists the manifestation of truth, must by the same law become his own destroyer.

God's laws are love.

God's laws are all construction.

God's laws are so perfectly concentrated that every

manifestation of spirit is perfectly adjusted to every other manifestation of spirit, and everything works together for truth. It is for us to adjust ourselves to the divine harmony and become one with it. The law of the Lord is perfect. The conditions are exactly right for our present necessity. If there seems inharmony it is all within ourselves, created by our own lack of poise. The soul's demands are always for truth, and sometimes we do not understand that all inharmony is the result of our failure to adjust the objective desires with the soul's demands.

Concentration is the sure way. By concentration the man is re-formed. His inner temple is glorified. He reflects that which is healthful and harmonious. He becomes one with the Father.



Truth needs no label; and the man who follows Truth does not require the ticket of any "ism" to be tacked to his coat tail.



Many have stumbled over the pronunciation of "Essene." It has three syllables, with the accent on the second—Es-se-ne.



The world needs men with courage enough to tell the truth, whatever its effect on themselves.

THE NEW BIRTH.

(Extract from an address by J. A. Edgerton, delivered before the Church of the Living Christ, Denver, Sunday, May 11, 1902.)

The new birth to me is the awakening of the soul. We should realize that the spirit in us is God. With that realization how beautiful all the universe becomes! It is an eternal inspiration. The Spirit in us is the same that is everywhere, the same that is in all men. Then how plain becomes the law of Brotherhood! How plain becomes the fact that we are in God, and He in us; that Christ is our Elder Brother, and that we are following Him, following Him onward forever. He is not afar off, He is living now. His Spirit speaks new inspiration to us now.

The keynote of this movement is Now; not a dream of the far distant past, nor a heaven away in the future, but a heaven that Now is. The Christ spirit is the all in all; and we are simply the manifestations of that Spirit, the same identically. The new birth is entering into the consciousness of this fact, the realizing that the spirit only is real and true and enduring. This is the gospel that has been taught by those inspired in all ages to speak the word.

Love is the law of all things. There is no place for bitterness. The Spirit is in all of us. It is the awakening to this consciousness that Jesus came to

teach to men; it has taken 1,900 years to appreciate this truth, but I believe we are now coming into it. If that is true, we will march onward and onward to a higher, better, grander, nobler civilization than any of us have ever dreamed, where the Christ will become manifested in humanity, and God's kingdom will become apparent on the earth.

There cannot be any corner put upon these truths; they belong to all humanity. The church cannot corner them, for the church is but an institution.

Christ is as wide as humanity. He speaks to the souls of men, and they who will may hear Him. Wherever men are, there He manifests Himself in the souls of these Sons of God. Where His light shines, there is love, purity and power. We are following Him to the time when His light shall be seen of all.

The spirit in you is God, that is the keynote. Power is yours, when you realize that supreme truth of the ages. When you awaken to that Spirit, when you feel that Presence and are one with it, you will know that the kingdom of heaven is within you. Compared with this, all external things are as nothing. This is the final goal and object of our being, to learn that the divine love is in us and will glorify and make us heirs of the kingdom, if we will but follow the light.

The blight of mammonism is sorely upon us; it extends over all. It has invaded even the institution of the church itself, not the real church which has existed

always, but the institutional church. This blight of mammonism has blinded us and shut out the light of higher things; but we are going on and on until we see clearly the full dawn of God's kingdom on earth. To lead us to this was the object of Christ's message, and the work of all inspired teachers since. We are marching onward toward that kingdom forever; through clouds of revolution it may be; but after and over all will break the light of this glorious promise, until all the nations of the earth shall behold it.

I do not say that mammonism rules all men, but I do say that the spirit of mammonism is upon us. It is the curse of the world to-day. It is the anti-Christ. And until the world recovers from this nightmare it can never see its glorious possibilities.

We are here as those who prepare the way. There should be some who preach of the internal things which are God. He is in each of us and we should all see and feel and know that we are eternal, that we have lived always and will live always. Life comes from Him and flows to us; when we open ourselves to it, it becomes a part of us and regenerates us. The new birth is a fact. I do not care to speculate about it. I know it, for I have felt it. It is the awakening of the soul of God in man, the greatest fact in all human experience. We must become aware of the beauty and glory that is in the soul, must see the eternal within ourselves, then we shall know that God's

spirit in us has existed for all time and will exist for all time. This realization will be reflected in a better state in the external, in health to the individual and in a perfect, united, glorious government on the earth.

In the world to-day is a white slavery, as real as that we had forty years ago. There may be those here who fought to do away with black slavery. I fear there are also those here who will have to fight for the extinction of white slavery. How it is to be done away with I do not know, but it never can be ended unless God leads us, and unless it is His work we are doing, His ends we are attaining. Our own wisdom is little; we make all kinds of mistakes, but with the simple faith of a child we must let God's spirit in us lead us to the better and juster kingdom that has been the dream of the great and good in all ages.

When we can speak of the realities of life, why talk simply of the side issues? I would tell you of God's love that is within you, that upholds and guides you. The internals are the realities, the externals are the expressions. Until we awaken to the internal we are but as sounding brass and tinkling cymbal. We here and now are the sons of God, if we but realize it, if we but come into the knowledge of that sonship.

They did not speak of men as belonging to this or that sect in the olden days, but called them sons of God. The realization of this heritage is coming to men all over the world. You can see the external

movement everywhere. The world is full of voices. But there is one voice that has come to me, the sweetest voice that ever sounded on this planet, or ever will sound on this planet, and I would exalt that over the others. That voice told you of your sonship. That is more to you than any external movement.

My object in speaking here is to awaken some soul to know of its sonship. I am not a preacher, am simply a newspaper man and one of you. My theological reading has been mostly confined to Matthew, Mark, Luke and John. I belong to the external movement; but I would now speak to you of the internal, the spirit of God that is working in humanity. I cannot insist on that too strongly.

I cannot express the glory of the love that flows into me and flows out to you. It seems to me to-night that I can see Jesus as He was on earth; it seems to me that I can see Him, the God-man, can see His face and form, and that He would speak to you through me. It is not my love, it is His love expressing itself, and it calls you to a realization of the new birth. The new birth, the most glorious word that was ever spoken in all the world, the soul in its eternal heritage! I feel that so strongly in me that I must tell you the glories of it. I cannot bear any higher and better testimony than that of the new birth, the love that flows to me and out to you, the most precious thing that God has ever given to man. The message of love

is all the message I care to speak. Let the doctrines have their place. I have no time for that sort of thing. I do not care for the hair-splitting or the dogmas. The God of Love wants you to awaken to a realization that His Spirit is within you. Simply the message of love, that is all, not of my love, but of the Divine love! It is a glorious thing, I cannot tell you how glorious it is, or how glorious it has been in my life. I want to voice it to you—to speak it as it has been spoken by the inspired all through the ages; and if I can start one soul toward the awakening of its higher self that is enough. If I can make one of you feel this awakening consciousness, feel the sweetness of this love that is promised, I shall be amply repaid.

I have no stones to throw at any movement which is really looking toward the establishing of God's kingdom on earth. All the movements toward this end in the main are good, are holy. They should all come together and march forward shoulder to shoulder.

The dawn is here, my friends, the morning of the new era, the time of the birth of the soul. The sun has risen, although through clouds. There may be storms later, for whatever the world has sown it must reap; yet the time is coming when the glorious light of love will burst forth and shine o'er all.

It is good to be honest with our own souls. It is good to speak out what message comes to us without

any thought, except of love to our brothers and sisters who need it so much.

I want to help on the social work. I believe in it. It is most important as an external. But here to-night I would give the higher, truer light of God's message of love.

I have not said the things I had in mind to-night. The Spirit has simply overwhelmed me. I have spoken not from myself, but from the Eternal Love which flows into us. It calls you to come. Do not neglect the call. It calls you because you are sons of the Father. Realize in your lives the living Christ of to-day. He did not save the world by dying, He saves the world by living; for He is living now. He is the manifestation of His Father Now.



The prayer of every real man should be: God give me humility. I am nothing without Thee. Through whatever comes, may this consciousness ever remain with me.



Almost any man involuntarily shrinks at the approach of death, but the real coward is he who has not the bravery to face life.



There is no objection to organization, so long as the organization does not fossilize.

During his life Victor Hugo was banished from France. He thought too much of justice and the common people to be popular with the professional statesmen and priests of his day. But Hugo will live when the professional statesmen and priests have sunk into that oblivion which so kindly covers the crimes and follies of small natures.



In spite of the tyranny of those who control the world's wealth and thus the means of gaining a livelihood, the number of those who are brave enough to speak their honest thought is on the increase. The age of political liberty and economic justice is coming and all the forces of selfishness cannot prevent it.



Political liberty and industrial despotism cannot exist together any more than a nation can remain half slave and half free.



Blind and unreasoning abuse never did accomplish anything and never will—unless it be to strengthen those against whom it is directed.



Christ's kingdom marches ever on. His followers must march also, if they would keep in sight of His shining banner.

Some people express regret that they cannot speak or write beautifully. Yes, these are accomplishments worth seeking; but there are higher gifts within the reach of all. Better than preaching a sermon is to live one. Greater than writing a poem is to be one.



Think nobly, speak nobly, act nobly, live nobly—and you will help all you touch, even though you may never hear a word of acknowledgement. God will take care of the results.



The struggle for bread under existing conditions serves to brutalize the race and to stifle the best and noblest sentiments in the human soul.



Those who grope along solely by the outward, material mind call their lack of faith, rationalism.



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